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836 of the camp, and thus received the stamp of publicity and recognized usage.[1] Nowadays the restrictions on premarital intercourse are more loosely observed, and the lovers are apparently not punished. [849] Schultze even goes so far as to say that boys and girls often have sexual intercourse while they are still playing children's games, and no special notice of this is taken by their elders.[2] Should pregnancy 848 follow, however, the father of the child is expected to marry the mother. Even if he does not do so, he is responsible for the sustenance of the child while it is being weaned, and has to provide the mother [684] with some cattle or money for this purpose. If he refuses, he is taken before the tribal council and compelled to do so, and may even be flogged. The payments cease when the child has been weaned. It then belongs to the father, and may be taken away by him. Premarital children are said to have the same rights of inheritance from their father as those born in wedlock.[3]

684 Rape is severely penalized. If the victim is a child, the violator, according to Wandres, suffers the death penalty; if she is a virgin, or even a girl who had previously been deflowered, he is thrashed and all his property confiscated; while if she is a married woman her husband has the right to kill him without fear of retaliation. 684 Incest, between either parents and children, brother and sister, or 836 even the children of brothers and sisters (" Geschwister ") is punished by death.[4]

572 The occurrence of homosexuality among the Hottentots is denied 838 by both Wandres and Fritsch.[5] Kurt Falk, however, maintains that it is fairly common, among both men and women, and especially among young married women.[6] There exists among the Naman a

[1] Schultze, *Aus Namaland und Kalahari*, 298, 319; cf. Hahn, " Die Nama-Hottentotten," 332.
[2] Op. cit., 319.
[3] Kohler, " Das Recht der Hottentotten," 348; Wandres, " Ueber das Recht der Naman," 669; Vedder, " The Nama," 144, 145.
[4] Loc. cit. Intercourse between direct cousins, here said to be treated as incest, is now apparently no longer condemned, as at the present time they may even marry; while marriage between cross-cousins, also included by Wandres under his definition of incest, was always permitted. Kolb (op. cit., 73) also affirms that incest, by which he means especially intercourse between parents and children, is punished by death; while Hahn, commenting upon the myth relating how the hero-god Heitsi-Eibib committed incest with his mother, says: " The laws and customs of the Namaquas are against incest in any form. In the last thirty years only three cases, and these among the so-called Oetam tribes, have happened. Here, certainly, we have the fault of the contact with civilized races having proved fatal to the morals of the Aborigines. When these cases happened there was throughout Great Namaqualand a general outcry against the criminals; they were punished most severely, thrown out of society, and a gloom cast over the whole tribe to which they belonged " (*Tsuni-||Goam*, 135).
[5] Wandres, loc. cit.; Fritsch, in F. Ratzel-Hauch, *Das geschlechtliche Leben der Naturvölker* (1911), p. 133.
[6] " Homosexualität bei den Eingeborenen in Südwest-Afrika," *Geschlecht und Gesellschaft*, xiii (1925-6), 209-10.

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practice whereby two individuals, either of the same or of opposite sex, will enter into a specially intimate bond of association, *soregus*, with each other. This is initiated by one of the parties drinking from a bowl of water (or nowadays often coffee), and then handing the rest of the liquid to the other to drink, with the words: *sore-//gamsa ure*, take the *sore* water, or *sore-//gamsa are*, drink the *sore* water. As a rule the relationship thus entered upon primarily implies deep friendship and mutual assistance, especially in economic matters. But, according to Falk, it is also used as a means of establishing a homosexual relationship, especially by boys, who jealously watch over each other. The customary form of homosexual practice is mutual masturbation, among both men and women (*oa /huru* or simply */huru* in the case of men, */goe-ugu* in the case of women); pedication (coitus in anum) between men, and the use of an artificial penis between women, are also found, but more rarely. Falk mentions also three cases known to him of men who were confirmed sexual inverts. Unfortunately he gives no concrete data as to the public attitude either towards such men or towards homosexuality in general, but as far as can be gathered from his short account, homosexual practices are regarded somewhat as a matter of custom. How far this is the correct view cannot be determined, as no other writer gives any positive information on the subject.

Solitary masturbation (*gai-guisen*, to make oneself stiff) is also found; and, according to Fritsch, it is so frequent among girls as almost to deserve the name of a national custom ("Landessitte"). No special secret is made of it, he says, and the people even speak of it in tales and legends as if it were quite an ordinary occurrence.[1] He goes so far as to venture the suggestion, often advanced also by other writers, that the elongation of the labia minora found in many Hottentot women may be due to this practice,[2] but, as we have already seen, there is little doubt that this hypertrophy is a purely physiological condition.

Wendres mentions also that occasional cases of bestiality are found, which, if they come to the notice of the tribal council, result in "exemplary punishment".[3] He does not specify the nature of this punishment, nor does he give any instances known to him of such abnormal practices.

[1] *Eingeborenen Süd-Afrika's*, 331; cf. Falk, *op. cit.*, 211.
[2] *Op. cit.*, 183.
[3] *Loc. cit.*

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him or get all his valuable cattle out of the way; and yet not the least suspicion would be awakened that there was any villainy or dishonesty in the matter."

Wikar, himself a party to such a compact, speaks of it in far more generous terms.[1] "An old father and captain of the Bushmen (*sic*) named Ougas came to me this evening and proposed to take me on as his bond brother ('*oplighroer*'), to which I was agreeable, but I said that I had no cattle to give him. He replied however that tobacco would do just as well as cattle from me; if I got cattle during his lifetime then we could give them to one another, if not he would still be my brother and never leave me in the lurch but would help and be faithful to me. And this was indeed the case, for I must acknowledge before God and man that he was to me not merely as a brother but even as a father in all my sorrow, distress, hunger and bodily danger. According to Hottentot practice I might now refuse him nothing for which he asked me and which I had, I must help him and stand beside him in everything, and so too must he act towards me."

The information relating to this custom is on the whole too fragmentary to enable one to determine its full function in Hottentot life. That it is not limited to exchange of goods is shown by the fact, as we have seen, that it easily lends itself to homosexual practices, where the two persons are of the same sex, and possibly even to wife-exchange, if Wikar's description of the latter can be regarded as another illustration of the usages associated with the *soreguz*. But nowhere is any analysis made of the respective social status of the two persons concerned, of the circumstances under which the compact is entered upon, of the extent to which it is practised, and of all its implications. In the absence of such an analysis, and even of the full concrete data upon which it can be based, speculation as to the real meaning of the custom can only be tentative. Tindall's description may possibly furnish one of the underlying motives, in the sense that the compact may be regarded as a means of ensuring protection and hospitality when one is visiting a distant locality; but there are obviously other motives inducing people to enter into such a relationship, and the custom is well worth studying in more detail than has yet been done. As far as the present discussion concerning property is concerned, the very fact that such a system of exchange and even exploitation as is implied in the compact must be

[1] Op. cit., 83–4.